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Rev. Mr. *BALDWIN*'s Ordination Sermon.

July 11, 1799.

Rev. Wm. Collier
Dr Large

A

SERMON,

DELIVERED AT *BOSTON*,

JULY 11, 1799,

AT THE

ORDINATION

OF THE

7551.317

REV. *WILLIAM COLLIER.*

(ORDAINED AT LARGE.)

BY THOMAS BALDWIN, *A. M.*
Paſtor of the Second Baptiſt Church in Boſton.

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AN

ORDINATION SERMON.

1 Tim. iv. 16.

"*TAKE HEED UNTO THYSELF, AND UNTO THE DOCTRINE; CONTINUE IN THEM: FOR IN DOING THIS THOU SHALT BOTH SAVE THYSELF, AND THEM THAT HEAR THEE.*"

THE diſpenſation of the goſpel makes known the counſels of eternal love to the children of men. It publiſhes the great doctrine of reconciliation. It beams a heavenly light upon the devious path of the lonely pilgrim. It offers its ſweeteſt conſolations to ſoothe diſtreſſed virtue, and conducts the weary traveller to everlaſting reſt.

How beautiful then upon the mountains muſt the feet of him be who bringeth theſe good tidings? who publiſheth ſalvation; who ſayeth unto Zion, Thy God reigneth!

To be entruſted with the goſpel of the grace of God; to be employed in recovering loſt ſinners to the forfeited favour of their offended Sovereign; and in conducting them in the way that leads to glory, honour, immortality and eternal life; muſt be conſidered

ſidered as one of the moſt honourable, moſt difficult, moſt reſponſible truſts ever confided to man. Who indeed is ſufficient for theſe things? You will hence ſee the propriety of the addreſs in the text.

Timothy was endeared to the Apoſtle, not only by the common ties of Chriſtianity, and thoſe which aroſe from their being fellow-labourers in the ſame vineyard of God; but from his being one of the ſeals of his miniſtry,—" his own ſon in the goſpel."

We are not to conclude from the ſolemn charge given in theſe epiſtles, that St. Paul in the leaſt doubted his ſincerity; but rather to impreſs his youthful mind with a deep and affecting ſenſe of the magnitude and importance of the work he was engaged in. He was undoubtedly well ſatisfied with the piety of Timothy: for in both theſe epiſtles he addreſſes him by that ancient, venerable title, " *Man of God.*" This expreſſion denotes not only his being a godly man, but that he was in an eſpecial and eminent manner qualified and devoted to ſome ſacred office. In general, it has been appropriate to prophets, or to perſons under divine inſpiration.

The Apoſtle was alſo ſatisfied with regard to his acquired knowledge. He mentions his having known the holy ſcriptures from a child. His pious mother being a Jeweſs, had undoubtedly taken effectual care to have him early inſtructed in the Moſaic ritual, and more eſpecially in the prophetic parts of the Old Teſtament. The ſacred ſcriptures are the rich treaſury, from which the well-inſtructed ſcribe is amply furniſhed with things new and old. He finds them profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. And the man of God cannot be throughly furniſhed to every good work, without a very general and comprehenſive knowledge of the ſcriptures. His want of knowledge in ſome other reſpects may be diſpenſed with, but no apology can reſcue him from cenſure, if he be ignorant of the very ſyſtem he pretends to preach.

We

We may alſo add, that St. Paul was ſatisfied as to the motives which induced Timothy to enter into the work. He was perſuaded that God had called him to it; and that it was not the love of eaſe, of honour, or of filthy lucre, that induced him to engage in it; but that he was moved thereto by the Holy Ghoſt. He urges him, particularly by the prophecies which went before upon him, to engage fully in the work, and to endeavour to defend the faith againſt all oppoſition. What prophecies the Apoſtle alluded to, are uncertain. Some have thought he had reference to the teſtimony of the brethren at Lyſtra and Iconium, and the good report they made of him, which ſeemed to promiſe or forebode his engaging in the miniſtry. It appears more probable, however, that ſome of thoſe perſons in the Chriſtian church who were endued with a ſpirit of prophecy, and from obſerving his ſtudious attention to the ſcriptures, his gifts and charity, foretold his future uſefulneſs in the cauſe of Chriſt, his zeal and diligence in preaching the goſpel.

Theſe premiſes being granted, the propriety of applying the addreſs in the text to the preſent occaſion I conceive will alſo be granted.

The words very naturally lead to the following obſervations, viz.

That every miniſter of the goſpel who would hope for the bleſſings of divine grace upon himſelf, or who would deſire to promote the eternal ſalvation of others, muſt be pious, watchful, and exemplary in his life; plain, faithful, and evangelical in his doctrine.

We ſhall proceed briefly to illuſtrate the duties and encouragements contained in the text. We begin with the caution—"*Take heed to thyſelf.*"

In order that a miniſter be uſeful, he muſt watch over his own heart, and keep it with all diligence, knowing that out of it are the iſſues of life. The prevailing temper of the heart, generally manifeſts itſelf in the whole conduct and converſation. It ought therefore

therefore to be always kept in a warm, devotional frame: without this, a minister will never enter fully into the spirit of his work. To "*preach the word*," or to unfold the everlasting love of God, manifested in the gospel to our guilty race, is a principal branch of this work. How unsuitable a cold, unfeeling heart for such an employment! Without this love, though furnished with the richest ornaments that nature and art can supply, he will be only as a "sounding brass and tinkling cymbal." It is not enough that this love has once been kindled in his heart, he must "take heed" to it that it always be kept burning like the fire upon the Jewish altar. It is from a felt sense of it in his own soul, that he recommends it in any suitable manner to others. A frigid indifferency would ill become a theme which angels never mention but with raptures.

This fervour of devotion can never be maintained in the soul without daily converse with God. Hence it becomes a minister of Christ in an especial manner, to be a man of prayer and meditation. To neglect, or even to discover a reluctance to this interesting duty, would have an unfavourable aspect upon his character. By this we do not mean, however, that he should pray standing in the corner of the streets, much less to be heard of men, but to endeavour to keep his heart at all times in a prayerful frame, so that when duty calls, he may engage in it with his whole soul.

Again. He must "take heed" to his visible conduct, both before the church and before the world; and endeavour to give no offence to Jew or Gentile, nor the church of God.

Our great Apostle could appeal to his Christian brethren with confidence, and rest his visible reputation upon their testimony. "Ye are witnesses," said he, "and God also, how holy, and justly, and unblameably we behaved ourselves among you that believe."* How solemn and affectionate his address to

* 1 Thess. ii. 10.

to the Elders of Epheſus! "Ye know," ſaith he, "from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons, ſerving the Lord with all humility of mind, with many tears and temptations; and how I kept back nothing that was profitable to you, but have ſhewed you, and taught you publickly, and from houſe to houſe; teſtifying both to the Jews and alſo to the Greeks, repentance towards God, and faith towards our Lord Jeſus Chriſt."* How happy that miniſter who has a witneſs in the breaſt of his hearers that he exemplifies in his own life the doctrines he preaches to them!

The faithful teacher will need much of that meekneſs of wiſdom which the goſpel recommends, to enable him to bear with the prejudices and infirmities of his people; to know when to reprove, and when to comfort, when to rebuke, and when to conſole. Towards the feeble of his flock, he muſt be gentle; as a nurſe nouriſheth and cheriſheth her children, ſo he muſt carry the lambs as in his boſom.

He muſt expect often to have the ſad tale of complaint againſt ſome of his brethren poured into his ear. He muſt "take heed" that he does not give his opinion when he has only heard half the ſtory. It would be happy for him if his people would do as the diſciples of John did. When their maſter was beheaded, they took up the body and buried it, and went and *told Jeſus*. But, inſtead of this, too many tell the faults of their brethren only to their miniſter, and concern themſelves no further about them; and ſo of courſe leave the burden upon him. If, on the other hand, they come to complain of themſelves, or to be particularly inſtructed in their duty, it is to be preſumed he will be always eaſy of acceſs; there will be nothing forbidding in his conduct; he will manifeſt, by his cheerful attention to them, that he is willing to ſpend and be ſpent for their good, and will account theſe as ſome of the happieſt moments of his life.

He

* Acts xx. 18—21.

He must also "take heed" to his conduct and conversation before the world. There are times and seasons when a minister is called to unbend a little, and mingle in the circles of social life. But he must not forget the dignity of his office. A little folly, like the dead flies, would corrupt the precious ointment. Those things which would pass unnoticed in others, may be marked in his conduct as with a pen of iron and point of a diamond. His feet in this sense stand on slippery places.

I will add once more: He must take heed to himself, that popular opinion does not have an undue influence upon him.

Some have affected to hold this in the most sovereign contempt. But certainly a degree of attention ought to be paid to public opinion. A minister must expect to go through evil report as well as good. If his lot is to meet with evil report, he ought to inquire seriously whether he has given any just occasion. If he has given none, let him rejoice that he is counted worthy to suffer in so good a cause. If he has given occasion, let him immediately repent, and take shame to himself that he suffers not as a Christian, but as an evil doer. If, on the contrary, the tide of popular applause rolls in upon him—he has great need to be humble and watchful; and to take heed that his heart be not lifted up with pride. There is something in applause so intoxicating to human pride, that men are generally in much greater danger from it than they can easily conceive. That sage maxim of Solomon's is in point—"As the fining-pot for silver, and the furnace for gold, so is a man to his praise."* If you applaud a man, you put him into a fining-pot; and if he has much scum and dross, they will soon appear. Solid worth, like real gold, will go through the trial without injury.

A minister cannot be extensively useful, unless he have a good report of them who are without. These make a principal part of his charge; and he will always

* Prov. xxvii. 21.

ways be ſolicitous to deſerve their affection and eſteem. His ardent deſire will be, "to preſent every man perfect in Chriſt." But ſhould he fail of his utmoſt wiſhes, he will ſtill hope to turn many to righteouſneſs, and that he may be the honoured inſtrument of ſaving their ſouls in the day of the Lord. But I haſten,

Secondly, To the other part of the charge—"Take heed to the doctrine."

Had the Apoſtle known the exact ſtate of the Chriſtian church at the preſent day, the prevailing ſpirit of infidelity, of licentiouſneſs and atheiſm; he could not have given a more ſuitable caution: for theſe are peculiarly promoted by the bad lives and bad doctrines of many who pretend to be the friends of Truth.

But it may be aſked, From what ſource is the Miniſter of the goſpel to derive his ſyſtem of doctrines? Surely not from Pope's Councils or Fathers; not from *Athanaſius*, *Socinus*, *Calvin* or *Arminius*; but firſt of all from the Bible. Every doctrine which he delivers, ought to be derived immediately from this pure fountain, and to flow like a natural ſtream from it. To this perfect ſtandard Paul referred Timothy; not to "old wives' fables or endleſs genealogies of men;" but to the living oracles, to the ſacred ſcriptures, which are able to make us wiſe unto ſalvation through faith in Jeſus Chriſt. He ſeems to intimate, that a complete knowledge of the inſpired ſcriptures would throughly furniſh the man of God to every good work.

Although the goſpel doctrine is generally expreſſed in the ſingular, perhaps to diſtinguiſh it from antichriſtian doctrines and doctrines of devils, yet it involves in it a number of particulars. Some of which will now be briefly noted.

As 1. Man's total moral depravity.

I mention this firſt, becauſe it lies at the bottom of the Chriſtian ſcheme. For, if man is not in a ſtate of

moral depravity, he can ſtand in no need of a Saviour. Hence thoſe who deny this, generally deny atonement alſo; and thoſe who acknowledge a partial depravity, admit of atonement in the ſame proportion.

By *moral depravity*, we do not mean that man is deſtitute of all ſocial and benevolent affection, that he is altogether ferocious and malevolent; but that he is abſolutely deſtitute of a right temper of heart toward God, or of holy love, which is the ſame thing.

A Jewiſh Rabbin once aſked Chriſt the following queſtion: "Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment.*" What but depravity can account for our not obeying this reaſonable law of love? what but this can account for our oppoſing, or even neglecting the goſpel of the grace of God? If the heart of man be not depraved, why the need of ſo much argument, labour and pains, to perſuade him to that which is right? Why, againſt the light of his own underſtanding, the dictates of conſcience, and the ſtill more awful threatenings of Divine Truth, will he ruſh forward in the forbidden paths of ſin? Why ſo wilfully deaf to the voice of pardoning mercy, and ſo perſeveringly obſtinate in impenitency and unbelief? If theſe inſtances were rare, it would form an exception to the argument; but alas! it is our general character. It is but too evident that "we have all gone out of the way, and become altogether an unclean thing." "That there is none that doeth good, no not one." Penal laws, priſons and manacles, locks and bolts, are but ſo many ſad monuments of human depravity. But, intereſting as this part of our ſubject is, we cannot enter upon a full diſcuſſion of it at this time; but haſten to another article.

2. The goſpel doctrine brings to view the great plan of atonement and reconciliation. This was early and intimately connected with the fall of man. For at

* Matt. xxii. 36, 37, 38.

at the ſame inſtant when man was detected in his apoſtacy, the mediation and atonement of Chriſt were proclaimed. The *heel*, or human nature, of Meſſiah, or the *Woman's Seed*, muſt be bruiſed. We are told by an inſpired prophet, that "he was *wounded* for *our* tranſgreſſions, he was *bruiſed* for *our* iniquities; the chaſtiſement of *our* peace was upon him, and *with his ſtripes we are healed*." We are warranted in this application of the above paſſage by the expreſs teſtimony of the apoſtle Peter, who, ſpeaking of the ſufferings of Chriſt, ſays, "Who his own ſelf bare our ſins in his own body upon the tree." This article is mentioned by St. Paul as of primary importance in the Chriſtian ſcheme. "For," ſaith he to the Corinthians, "I delivered unto you *firſt of all*, that which I alſo received, how that *Chriſt died for our ſins according to the ſcriptures*."* Had not Jeſus made atonement, the voice of pardoning mercy had never ſounded in our ears. For it is only in this way that God can be juſt, and the juſtifier of ſuch as believe in Jeſus. Without the ſhedding of blood there could have been no remiſſion of ſins.† Therefore the Saviour was bruiſed and put to grief, and his ſoul made an offering for ſin.‡ "And by this one offering he hath perfected for ever them that are ſanctified." "Foraſmuch then as we know that we were not redeemed with corruptible things, as ſilver and gold,—but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot;"‖ will not the faithful miniſter feel the neceſſity of "taking heed" in an eſpecial manner to this part of the goſpel doctrine? and will he not endeavour to elucidate and defend it againſt all oppoſition? Chriſt crucified, will be the theme of his preaching.

But, that Chriſt ſhould die for our ſins,—that he ſhould voluntarily ſuffer the juſt for the unjuſt, that he might bring us to God,—may well excite the aſtoniſhment and admiration of angels and men! If the

* 1 Cor. xv. 3. † Heb. ix. 22. ‡ Iſa. liii. 10. ‖ 1 Pet. i. 18, 19.

the conſideration, that Chriſt hath redeemed us unto God by his *own* moſt precious blood, does not awaken in our hearts every ſentiment of pious joy, it muſt be becauſe we are incapable of gratitude! Our preſent peace of mind, with all our future proſpects of endleſs felicity, ariſe from this conſideration. By our apoſtacy from God, we became enemies to his crown and dignity, and of courſe expoſed to his righteous diſpleaſure. "If then when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we ſhall be ſaved by his life. And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the *atonement.*" *

For this ground of our hope, we are wholly indebted to Divine Revelation. Neither Grecian Philoſophy, nor the whole ſyſtem of Heathen Mythology, could give a ſatisfactory anſwer to this inquiry, 'How can guilty man be reconciled to his offended Sovereign?' or in ſcripture language, "How can man be juſt with God?"—But I go on to obſerve,

3. That our cordial acceptance of the goſpel is abſolutely required in order to our ſalvation. The death of Chriſt has laid a foundation for every penitent ſinner to hope in the Divine mercy. Yet all-benevolent as the goſpel ſyſtem is, it does not ſave men in unbelief. It never offers its conſolations to the impenitent. Its promiſes are all appropriated to its friends. It can no more beſtow its ſpecial bleſſings on an unbeliever, than Iſaac could his upon Eſau. The great commiſſion runs thus—"Go ye into all the world, and preach the goſpel to every creature. He that *believeth* and is baptized ſhall be ſaved, he that *believeth not* ſhall be damned." Our bleſſed Lord, in his converſation with the Jews, ſaid to them, "If ye believe not that I am he," that is, the true Meſſias, "ye ſhall die in your ſins; and whither I go ye cannot come." Chriſt and his Apoſtles are ſo particular upon

* Romans v. 10, 11.

upon this point, their language is so explicit and unequivocal, that it seems hardly possible to mistake them.

The faithful Teacher will therefore "take heed" to inculcate upon his hearers the necessity of that "faith which works by love and purifies the heart." He will urge it as the command of God, that "we should believe on the name of his Son Jesus Christ."* In imitation of the great Apostle, he will "teach publickly, and from house to house—repentance toward God, and faith toward our Lord Jesus Christ."† But that the preaching of the word may not prove in vain, I add,

4. This doctrine presents to the guilty, condemned sinner, who feels his own impotency, the aids of the Holy Spirit to help his infirmities, and to enable him to embrace the hope of the gospel.

The doctrine of Divine influence has been denied by some, and abused by others. It has been denied upon the principle of its being inconsistent with the free agency of man. This, however, is by no means admitted by those who hold the sentiment. They conceive of no more difficulty in admitting that we act freely, when, under the influence of the Holy Spirit, we are led to choose the things which are right; than, when under the influence of some unworthy motive, we choose that which is wrong. There must always be some *influence* or *motive* to give a preponderancy to the will, toward the object which it chooses. To deny this, would be to suppose that we act without either influence or motive, which certainly would be to act irrationally. The doctrine has been abused,—by pleading it as an excuse for impenitency and unbelief; as if men were at full liberty to continue in sin until God, by his almighty and irresistible power, shall see fit to stop them. Such persons can very easily dispense with the calls of the gospel, and conclude they are not to blame for not complying with its invitations. They flatter themselves they are quite willing to be acted upon; and should rejoice to

* 1 John iii. 23. † Acts xx. 20, 21.

to have Chriſt ſend forth his compelling power and bring them in. Poor, deluded creatures! how abſurd the thought! What, willing to be compelled? No; were you willing, it would ſuperſede the neceſſity of Divine influence. We do not, however, conclude, that men are ſaved againſt, or contrary to, their wills; but that they are made "willing in the day of God's power." * This ſentiment is eſtabliſhed by facts the moſt indubitable. Hence ſaid the Apoſtle, "I am not aſhamed of the goſpel of Chriſt: for it is the *power* of God unto ſalvation, to every one that believeth." †

You will permit me, my Brethren, to add the words of a celebrated writer upon the ſubject—"I honour," ſaith he, "human learning, I admire great talents, I am charmed with eloquence; but I am perſuaded, if ſaving knowledge be communicated, it is by the quick and powerful energy of God's word, coming not with the allurements of man's wiſdom, but in "*demonſtration of the Spirit, and of power.*" ‡

But 5. Practical godlineſs holds a conſpicuous place in the goſpel ſyſtem. The faithful Miniſter will therefore "take heed," to inſtruct his people in every branch of practical religion. He will frequently exhort thoſe "who have believed in God to maintain good works." "To let their light ſhine before men," by exhibiting in their lives the amiable tempers of the goſpel. Although he would wiſh to have his hearers ſound in the faith, yet he would be far from leading them to think that religion conſiſted in the moſt refined ſpeculations; but rather in goodneſs of heart, in piety, charity, and benevolence. He will aſſure them, that if they have received the goſpel in truth, it will bring forth fruit; and that its fruits will abound. That their love to the Redeemer can only be witneſſed by a cheerful, univerſal obedience to all his commands. But I add once more,

6. He will endeavour to convince his hearers of their certain accountability to God; and will prove to

* Pſalm cx. 3. † Rom. i. 16. ‡ Dr. Hunter.

to them that the goſpel doctrine preſents to view the judgment-ſeat, the Judge, and all the glorious, or awful ſolemnities of eternity. When men can give up the idea of their accountability, they are completely prepared to enter volunteers into the ſervice of the Devil, and to commit every ſpecies of wickedneſs which human nature is capable of. Let but the ſentiment become general, and we may bid farewel to all ſocial order and happineſs: for no laws, either human or divine, would have ſufficient influence to reſtrain the licentious paſſions of men. A conſciouſneſs of future reſponſibility forms one of the moſt effectual barriers againſt the ſolicitations of vice. The thought of being arraigned before the awful tribunal of the great Jehovah, is ſufficient to appal the courage of the boldeſt libertine, and to impoſe a degree of reſtraint upon the moſt abandoned debauchee. The ſerious reflection, "*That for all theſe things God will bring thee to judgment,*" has often arreſted the ſteps of the midnight adulterer, and withdrawn him from his laſcivious purpoſe. It has ſhaken the reſolution of the murderous felon, and unnerved the arm of the traitorous aſſaſſin.

The conſciouſneſs of a judgment to come, is one of the moſt effective, uſeful principles implanted in human nature. It operates as a powerful ſtimulus to virtue, and as a conſtant, ſevere reprover of vice. It is doubted, whether any thing can entirely eradicate it from the mind; yet its influence may be greatly weakened, if not wholly deſtroyed, by a long and determined courſe of wickedneſs. To the want of this principle, we may trace ſome of the blackeſt crimes that ever diſgraced the name of man. The faithful, pious Teacher will therefore endeavour to awaken in the breaſts of his hearers, a deep and lively ſenſe of their accountableneſs to God. He will endeavour to encourage the virtuous to a patient continuance in well doing; to "endure as ſeeing Him who is inviſible, having reſpect to the recompenſe of reward."—He will warn the wicked to turn from his

his evil way; and will assure him, that it will be a "fearful thing to fall into the hands of the living God." In fine; he will endeavour to inculcate at proper seasons every article of the Gospel Doctrine, and to keep back nothing that might be profitable to his hearers; and will study so to preach as to keep himself pure from the blood of all men; and to "approve himself to God a workman that needeth not to be ashamed, rightly dividing the word of Truth."

From the brief view which we have now taken of the subject, we are naturally led to the following inferences, as an improvement, i. e.

1. That the Minister who lives, and preaches according to the true spirit of the text, shall in the end obtain the complete and everlasting salvation of his own soul. This is of much more consequence than to gain the whole world.

Wretched indeed must be the condition of that man, who, after he has preached to others, shall himself be a "*cast-away.*" How confounding will it be to all false teachers to be told by their final Judge, "*Ye have run, but I sent you not!*" It will be in vain for them to ask, "Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" The answer will be, "*I never knew you.*"* But the faithful Teacher who has been "allowed of God to be put in trust with the gospel;"† although in some of his dark moments he may call in question his own sincerity, and his motives for entering into the work; yet we doubt not but he will be enabled with the deepest humility to say, "Lord, thou knowest all things, thou knowest that I love thee." This love will animate him to meet with a becoming fortitude, the severest trials which beset him in his Christian course; and in the midst of danger he will be heard to say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus,

* Matt. vii. 22, 23. † 1 Thess. ii. 4.

Jeſus, to teſtify the goſpel of the grace of God."* He now looks forward acroſs the vale of death, and like Moſes from Piſgah, ſurveys the inheritance of the choſen tribes; and feeling a ſtrong confidence in God, he aſſumes the triumphant language of the holy Apoſtle, "I am now ready to be offered, the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs."†

But, 2. Another happy reflection ariſes to the pious Miniſter from a right diſcharge of his important truſt; he has reaſon to hope that he may be inſtrumental of ſaving them who hear him. One great object of his miniſtry, is, to "perſuade men to be reconciled to God." Hence he feels an ardent affection for his people. Their everlaſting welfare lies with weight upon his mind. He "knows that he who converts a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins."‡ And with regard to all ſuch as have been ſpecially given him as the ſeals of his miniſtry, his language is, "What is our hope, or joy, or crown of rejoicing? are not even ye, in the preſence of our Lord Jeſus Chriſt at his coming? For ye are our glory and joy."‖ If his views in entering into the miniſtry were not mercenary, we can ſcarcely conceive of a greater joy that could be ſet before him, than of winning ſouls to Chriſt. Moſt gladly will he ſpend and be ſpent for them. "He will endure all things for the elect's ſake, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory."¶

* Acts xx. 24. † 2 Tim. iv. 6, 7, 8. ‡ James v. 20.

‖ 1 Theſſ. ii. 19, 20. ¶ 2 Tim. ii. 10.

Addreſſes ſuited to the occaſion ſhall now cloſe the ſubject.

THE Candidate for ordination claims our firſt attention.

My very dear Brother,

YOU are this day ſtepping up upon the ſtage of public life; and I preſume it is the wiſh of this crowded, ſolemn aſſembly, that you may act your part in ſuch a manner, as ſhall reflect honour upon yourſelf and upon the cauſe you have engaged in. You are now to be ſet apart, by *prayer and laying on of hands, to the work of the miniſtry:* A work of infinite importance to yourſelf, and to thoſe who hear you. Should you attend to it with prayerful diligence and aſſiduity, you may hope for encouragement and ſucceſs in the preſent time, and the glorious rewards of grace hereafter. You will apply the foregoing obſervations to yourſelf, ſo far as they comport with the ſpirit of the text. They will ſuggeſt to you the importance of being careful how you *live* and how you *preach.* If any thing more were neceſſary to excite your diligence, I would remind you of an obſervation made by a celebrated artiſt of antiquity, when reprehended for an over curious attention to the more nice and delicate touches of his favourite pieces; he exclaimed, 'I paint for eternity!' My Brother! we preach for eternity! And O, that our people might hear for eternity!

From a very intimate and happy acquaintance with you from the firſt dawn of your hope until the preſent time, I have obſerved with much pleaſure, your pious, circumſpect behaviour; as alſo your improvement in human ſcience, and, I hope, growth in grace. You will now permit me to encourage and exhort you in the words of St. Paul to Timothy, "Thou therefore my Son be ſtrong in the grace that is in Chriſt Jeſus. The things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo." "Study to ſhew thyſelf approved unto God a workman that needeth not

not to be aſhamed, rightly dividing the word of truth." In the choice of your ſubjects, always conſult the ſtate of your flock, and endeavour to enrich your diſcourſes more with ſpiritual matter than with the tinſel ornaments of language. In your addreſſes from the pulpit, uſe great plainneſs of ſpeech, and endeavour to accommodate your reaſonings to the capacities of your hearers. Your object will not be to dazzle, but to inſtruct; not ſo much to ſhine yourſelf, as to do good to others. And may the rich bleſſings of Divine Grace attend your labours. The Lord hold you in his hand, and preſerve you from every ſnare. May you ſee much of the travail of the Redeemer's ſoul, in the converſion of ſinners, and in the building up of his ſaints in love. And, after having inſtrumentally turned many to righteouſneſs, may you ſhine in his kingdom above as a ſtar of diſtinguiſhed luſtre, forever and ever. I now turn to you,

My beloved Brethren in the Miniſtry.

THE ſolemnities of this day are naturally calculated to awaken in our ſouls a train of ſerious reflections. From the obſervations which have been made upon the importance of diligence and fidelity in diſcharging the duties of this ſacred office, we are led to take a retroſpective view of our own conduct ſince we engaged in the miniſtry. And have we not reaſon to lament that ſo much time has been ſpent to ſo little purpoſe? that we have made no more proficiency in the ſchool of Chriſt? If in any inſtances our labours have been bleſſed, have we been careful to give the glory to God? If we have laboured in vain, have we taken the blame to ourſelves? Let us, my Brethren, aſſiduouſly fill up every portion of our remaining time with duty. We may ſhortly be called to give an account of our ſtewardſhip. O that we may be found faithful unto the death, that at laſt we may each meet the plaudit of our Judge; "Well done, thou good and faithful ſervant, enter thou into the joy of thy Lord."

I conclude

I conclude with a few words to the ASSEMBLY AT LARGE.

Reſpected Audience,

THE devout attention with which you have received the preceding remarks, indicates the candour of your minds, and the ſolemn ſenſe you have of the importance of religious inſtitutions. With a view to your preſent and eternal felicity, the Goſpel is preached to you; and we feel a pleaſure in ſtyling ourſelves "your ſervants for Jeſus' ſake." Thoſe of you who have known the forgiving love of God, and have been brought to hope in his mercy, will, upon the preſent occaſion, feel the impreſſions of gratitude and pious joy. To hear of the conqueſts of almighty grace, and the continued acceſſions which are daily making to the Redeemer's kingdom, will, I am ſure, cauſe the thankſgivings of many to abound. And while God, in his all-wiſe providence, is removing ſome of our fathers from the walls of Zion, he is raiſing up young men to fill their places. Let us, Brethren, pray the great Lord of the harveſt, to ſend forth more labourers: for the harveſt is yet plenteous, but the *faithful* labourers are few. You will alſo pray "for us, that we may open our mouths boldly to make known the myſtery of the Goſpel." And we; God forbid that we ſhould ceaſe to pray for you, that you may be kept in this day of prevailing infidelity, and that you may grow in grace and in the knowledge of our God and Saviour; "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt."

Thoſe of you, my dear hearers, who are conſcious to yourſelves, that you are this moment ſtrangers to Chriſt, and to all the pleaſures of experimental religion; how affecting is your ſituation! "Having no hope, and without God in the world." Your hearts, I fear, are now barred againſt the endearing calls of a Saviour; and perhaps ere long the door of mercy may

may be barred againſt you. If it be important for Miniſters to "take heed" how they preach, it certainly is for you, to take heed how you hear. Your miſimproved opportunities and privileges will greatly aggravate your guilt. O that God, of his boundleſs mercy, would arreſt the attention of one and all, and bring you to the ſaving knowledge of himſelf; that you may know, by happy experience, what joy and peace there is in believing. Try, my young friends, the ways of wiſdom; you will find them to be ways of pleaſantneſs, and all her paths to be peace. Chriſt is now precious to all that believe; but how much more ſo will he be, when he ſhall "come the ſecond time without ſin unto ſalvation," "to be glorified in his ſaints, and to be admired in all them that believe."

God grant that each individual in this dear liſtening audience, may make a part of that "general aſſembly and church of the firſt-born who are written in heaven;" and immortal praiſe ſhall never ceaſe to ſound from the tongues of all the redeemed millions to Father, Son, and Holy Ghoſt, One God, forever and ever. Amen.

THE CHARGE.

By the Rev. Dr. STILLMAN.

MY DEAR YOUNG FRIEND,

YOU have this day been ſet apart by prayer, and the laying on of the hands of the preſbytery, to the ſacred work of an Evangeliſt; to preach the goſpel, and adminiſter ordinances in all places where Providence may caſt your lot. Without ordination you can preach only; but now you are qualified, according to the order of the churches, to do the whole work of an Evangeliſt.

Permit me to charge you before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom; Preach the word; be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort, with all long-ſuffering and doctrine. Take heed to the miniſtry which you have received of the Lord, that you fulfil it. Give yourſelf wholly to theſe things, that your profiting may appear to all. In the choice of ſubjects for the pulpit, aſk direction of Heaven, and conſult the ſtate of your flock. Let the whole of revealed truth engage your moſt ſerious attention; thus will you be enabled to carry to the people a pleaſing and profitable variety. But be ſure, my Brother, to dwell much on the moſt important doctrines of the Chriſtian faith; among which we rank the following—The true and proper Deity of Jeſus Chriſt—his complete atonement—the total depravity of human nature—the nature and neceſſity of regeneration—the Chriſtian tempers and conduct—the judgment to come, and the final, eternal rewards of the righteous and the wicked. Do not ſhun to declare the whole counſel of God. I wiſh to caution you againſt a general mode of preaching. "We may preach to Chriſtians," ſays one, "till we have no more

more Chriſtians to preach to." Remember, Sir, there are in every congregation, two claſſes of people, believers and unbelievers. It is your duty to deſcribe thoſe different characters; and to give to every man his portion of meat in due ſeaſon. *Commending ourſelves*, ſays Paul, *to every man's conſcience in the ſight of God.*

Adminiſter the ordinances of the goſpel agreeably to the example of Chriſt and his Apoſtles. Faithfully attend to the diſcipline of the church; which is of great importance to its purity and proſperity.

Be extremely cautious not to lay hands ſuddenly on any man. But commit theſe things to faithful men, who ſhall be able to teach others alſo. Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil.

You muſt be ſenſible how much injury hath been done to religion, by ſending improper perſons into the miniſtry. Every good man is not fit to preach the goſpel. He muſt have gifts and knowledge as well as grace.

Pay a ſtrict attention to your perſonal religion. It is not enough that you be a good man; you must live under the moſt impreſſive ſenſe of divine things. Believe me, my Brother, it is of great importance to yourſelf and hearers, that you walk with God as did Enoch. It will therefore be your duty to guard as much as poſſible againſt the places and company that tend to damp your religious affections, and unfit you for miniſterial duties. Many temptations of this kind you will have to encounter, in conſequence of the reſpectability that is attached to the ſacred character. Let your converſation be ſuch at all times as becometh the goſpel. Diſplay in life the purity and excellence of the doctrines you preach.

Cultivate love and friendſhip toward Chriſtians of all denominations: but never ſuffer your charity to carry you ſo far, as to give up any of the truths of the goſpel. Love good men, and be always faithful to yourſelf and to your Maſter.

In

In fine. We rejoice that God is raiſing up young men of piety and talents to engage in the work of the miniſtry, in this day of prevailing vice and infidelity; and when ſo many of our reverend Brethren have been cut off by death: over whoſe remains we this day drop the tear of undiſſembled ſorrow.*

When our number is leſſened, our labour ſhould increaſe. Let *us*, eſpecially, ye miniſters of Chriſt, hear the rod, and him who hath appointed it; work while it is called, To-day; be faithful unto death: and when the chief Shepherd ſhall appear, we ſhall receive a crown of glory that fadeth not away. Even ſo, Lord Jeſus, Amen.

THE RIGHT HAND OF FELLOWSHIP,

By the Rev. Mr. STEPHEN GANO.

DEAR BROTHER,

YOU no doubt feel the ſolemn tranſactions of this day, as publickly binding you to miniſterial ſervice in the kingdom of our Lord Jeſus Chriſt. You have probably adopted from your inmoſt ſoul the ſentiment of an inſpired preacher, "Who is ſufficient for theſe things?" However ſolemn, important, and laborious the work, in which you are now engaged, remember, "No man goeth this warfare at his own charge." The greateſt encouragement is given you; for your glorious Maſter ſaith, "Lo, I am with you always." With ſuch an almighty arm to ſupport, ſuch heavenly wiſdom to direct, and divine friendſhip to conſole, you may "fight the good fight of faith," nor fear the malicious rage of all your Lord's enemies. We

* Rev. Doctors BELKNAP and CLARKE, of Boſton.——Rev. Dr. FOSTER, of New-York.——Rev. Dr. ROBBINS, of Plymouth.——Rev. Dr. SKILLMAN, of New-Jerſey, who had formerly ſerved the Second Baptiſt Church in Boſton ſeveral years.

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